NEW ENGLAND SPECTATOR.

A Family Newspaper, devoted to the Study of the Bible and Family Religion, to the Cause of Active Piety, to the Abolition of War, Slavery, Licentiousness &c., and to Religious and General Intelligence

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SPECTATOR.

BOSTON, WEDNESDAY, OCTOBER 21.

Benefit of Abstaining from the Use of Intoxicating Liquor.

As was stated in our report of the late temperance convention in this city, the American Temperance Society is collecting a volume of facts for publication and general circulation. The following is one of the first made for this purpose. It is hoped that it will be generally and promptly answered. We are but little aware how much a little neglect on our part, hinders the noble designs of the devoted secretary of the Temperance Society.

We suppose communications may be left at the Tract Depository No. 5 Cornhill, as well as at Andover.

"Dear Sir,—A number of distinguished literary men, and others, noted for great and successful efforts, have made known to the committee of the American Temperance Society, that they have received special benefit, by entire abstinence from the use, as a beverage, of all intoxicating liquor. Wherever the experiment has been fairly made, the result, among all classes of persons, so far as is known to the committee, has been uniformly and highly salutary. And it is thought, that should the results of the experience of a few hundred distinguished men in various departments of life, be collected, and, in a permanent form, be put into the hand of each young man, especially in all seminaries of learning throughout the United States, it would be of unspeakable service to them and to the world. Many of them might be saved by it, from a premature grave, and the labors of others be rendered much more extensively and highly useful.

The committee have therefore determined to address a number of gentlemen who are known, or are supposed, to have abstained from the use, as a beverage, of intoxicating liquor, and ascertain from them the result of their experience on this subject. And if you, sir, will kindly send us (or give them as soon as convenient, the results of your experience and observation with regard to it, that it may be embodied with the results of the experience and observation of others, and put into the hands of the youth of our country, you will thus extend their salutary influence to all future ages, you will greatly oblige the committee, and, they believe, perform an important service to mankind.

Among other topics on which the committee wish particularly for information, are the following: viz.

1. What, in your case, has been the effect of abstinence from the use of intoxicating liquor, on health?

2. What has been the effect on the capability of making great and continued efforts of body and mind?

3. What has been the effect on the feelings, as to cheerfulness, uniformity, &c.? with any other particulars which you may deem of such as important to be known by the human family.

Hoping to hear from you as soon as may be made convenient, I am, with great respect,

Yours, &c.,
Cor. Sec. Am. Temp. Soc.

P. S. If other persons of your acquaintance have been in the habit of abstaining from the use of the above-mentioned liquor, you will confer a favor by procuring the results of their experience and observation also, to be forwarded to the committee.

For the New England Spectator.

Moral Reform.

Mr. Editor,—Permit me to introduce to the notice of your readers and the true friends of purity and virtue, the Female Moral Reform Society of Boston. I wish them not only to know that such a society is in existence, but to *feel* their individual responsibility in view of it.

Although it is never too late to do right — to discharge our duty, I fear the sin of *licentiousness* has been left to extend and strengthen until all efforts of ordinary kind will be of little avail.

Sir, this beam of destruction has been silently and secretly sweeping over our land unresisted, until female modesty and the manly arm of its natural protector, have both been shorn of their strength. And yes, it has been fostered and rankled in the bosom of the church itself, until the disciples of the pure and holy Jesus begin to regard it with cold indifference.

The ladies of Boston must take hold of this work in earnest and hand, or their peaceful and happy firesides will be blasted with its presence, and their beautiful daughters drop and wither from its touch. Some choice spirits must enlist in this cause. Women of holy boldness and true maternal courage must stand forth in defence of virtuous innocence; aye, of *unprotected* innocence and purity, for the 'lords of creation' have proved recreant to their trust, and become the invaders and destroyers of sacred virtue. *They must be aroused and they will be sustained.* There are men in this community whose consciences are already awakened, and whose sense of honor is already beginning to awake; and, depend upon it, they will soon long *remain* in silence, or shrink from the fair sex nobly "rushing to the rescue". With such men as E. M. P. Wells and other fast friends of moral purity and virtue, let them go *forward.* Others of less decision, but equal perseverance, will enlist when the standard is raised.

I understand that about 100 enrolled their names at the first meeting. This is certainly encouraging. I also understand that a public meeting is to be held next week.*

I am the more solicitous in giving this notice, as some, and I know not but all, of our good and faithful watchmen upon the walls of Zion, refused to give notice of it from their desks. Are they too heralds of the gospel of peace to refuse to give publicity to a society of *ladies* (of course nothing political about it) engaged in saving the country and the church from a general prostitution; and the seventh commandment from utter annihilation!

I say the church, Mr. Editor, for the church is most alarmingly infected with this odious sin. I venture the assertion, and if called upon for the evidence shall most cheerfully give it, that there is no one sin so prevalent in the Evangelical churches of Boston as this. I should give such evidence, sir, with much plainness of speech and a free use of facts. In one of these very churches where the notice referred to was published, there are now *three females under censure for connexion with this sin,* and a male member of another church, in good and regular standing, actually threatened the committee who were appointed to call upon one of those sisters, with a '*cow-hiding!*'

This is our case, fornication and adulatery rolling in upon the churches, our pastors discountenancing the efforts of the ladies themselves a raising a barrier, and laymen threatening "lynch law" on laymen who call the delinquents to account. Oh, how is the gold become dim! But let not the *ladies* be discouraged. Let not *any* hold back for a moment in giving this cause their whole influence. It is the cause of God—the cause of truth and must, it will prevail.

Yours truly, Coolidge.

* This was intended for the last Spectator, but received too late. The meeting was held, but nothing was done. Some young gentlemen! supposing that it had something to do with anti-Slavery, intruded and broke it up.

Study of the Classics a cause of Licentiousness.

"The classical school-boy trims his flickering light when silence and deep reign far and wide around him. He diligently turns over the pages of his lexicon, and carefully reads the notes on the passage he is studying, to learn the import of his words, phrases and allusions. In his lexicon, and in works on heathen mythology, he reads the history of the Heroes, and gods, and Demons, mentioned in his lesson. Works on the Grecian and Roman Antiquities instruct him in the laws, governments, religion, institutions, customs, and practice of the inhabitants of Rome and Greece in ages long since gone. The boy makes the acquaintance of the men of heathen those countries—to visit their oracles—to revere their sacred shrines—to love their groves, and to admire their statesmen, philosophers, poets and priests. Conversant with these things, he reads the works of Cæsar, Ovid, Virgil, Horace, Terence, Anacreon, and Homer, he imbibes the sentiments and feelings, the character of the licentious boy and the licentious man who makes the lives of heroes of their works. In childhood the son of christian parents is thus powerfully influenced by *the social procession of his mind* to form and cherish ideas, laws, customs, and practices, and where no christian antagonist influence is opposed. his belief, in the things he is taught by unholy writers is firmed and established. Thus the boy grows to manhood, is it strange that he should know more about heathen mythology than he does of christian theology? Is it strange that he loves the war-spirit he sees sought from Cæsar to Napoleon? Is it marvel will it be, if he advocates prostitution as a necessary evil, seeing his mind has from childhood been accustomed to read, with approbation, of Venus the vile heathen goddess of fornication. The classics he read presented to his mind lewdness and crime in the light of virtues, and violators of the 7th commandment, as worthy to be revered in the a goddess adored in temples and groves by mixed multitudes, in drunken bouts with festive songs and wanton dances. In the Grammer School, and in the College, the moral feelings of the boy are frequently vitiated and ripened for the libertinism that often profusely buds and blossoms in his manhood.

"Greek and Latin. professors in Colleges, and Academies, and Grammar Schools, and families, not only extol the heathen authors their pupils read, but repeatedly comment on the moral kind as to the diction in which their narratives, thoughts and reasonings are clothed; and praise the fine sentiments in the pages.—valuable history they wrote—the sublime philosophy they taught—the excellent precepts they gave—the intellectual power and refinement they possessed—their accurate knowledge of human nature—the love of freedom the glory of their heroes and wise men—the success and justice of their wars—the wisdom and policy of their laws, institutions, and government. While these sentiments are thus approved in the presence of the boys, not one syllable is lisped on the dangerous—the polluting tendency of the corrupt sentiments and principles. Thus a most powerful an immeasurably vile influence over the youthful minds is exerted by these encominms, favorable to men invested with military power, to lead on troops who, while they are doing it, are a curse and waste the country, break through the barriers which hitherto have protected the virtue of peaceful husbands and wives, and bring on the youth of the land an inundation of pollution, fornication and the accompanying crimes."

Three Questions to the Conscientious.

1st. Is it right or wrong for a professing Christian to sell novels?

2d. Which does the most injury to the soul—rum or novels?

3d. Is it right or wrong for a professing Christian to sell rum?

Mr. Editor,—Dear Sir,—I am a professing Christian, and I could make from two to five hundred dollars per annum, if I sell either rum or novels; as I see many of my fellow Christians vending these things, I am anxious to know, whether, as a follower of Christ, I can do this kind of business. Sinceritas.

Sep. 15, 1835.

Sinceritas, we should think, need be at no loss to determine for himself in the above cases. Our judgment is, that it is inconsistent for a Christian to endeavor to advance his pecuniary interest in any way at the expense of the morals or spiritual welfare of others. Christians, in apostolic days, made it a matter of conscience to give up the sale of books that were hurtful to public morals. No novels that injure the morals of society should be circulated by Christians. To sell rum is unquestionably more mischievous than to sell novels; but we think that God has given him up to institute a comparison on the point of duty. To sell rum, is totally inconsistent with a Christian profession. The Bible says, Be not partakers of other men's sins.—*Philad.*

COMMUNICATIONS.

For the New England Spectator.

THE SABBATH.—No. 1.

"*Remember the Sabbath to keep it holy*" Ex. xx. 8.

How are we to keep the Sabbath so as to come up to the spirit of this command? I will attempt to answer this question as far as I am able.

The Sabbath is denominated *holy,* in reference to the end or purpose for which it was intended, just as many things in the Old Testament are called holy. Thus the temple at Jerusalem was holy; the vessels of the temple were holy; the ark was holy; the oil for the tabernacle and furniture was holy; the crown of the high priest was holy. These, and many other things, are denominated holy, because they had been solemnly set apart for religious uses. They had been consecrated to the service of God. So the Sabbath is holy. It is a consecrated day. God himself has set it apart for religious uses. And as the vessels of the temple were not to be used for the ordinary purposes of life, so neither is the Sabbath. It is to be kept holy; i. e. it is to be so spent as to subserve the interests of holiness—to spent as to be prepared in the highest degree, of holiness of heart. He then keeps the Sabbath most in accordance with its design, who engages in those employments, and those only, which are most fitted to keep him in a spiritual and devotional frame of mind. With this general principle for our guide, we may determine,

1. How the thoughts should be employed on the Sabbath.

Employ them so as to render them spiritual—so as to be a holy object of holy affection before the mind. He who keeps this object steadily in view, will not allow his thoughts on the Sabbath to wander without a guide; he will not suffer his mind to be occupied with the ordinary, secular concerns of other days. On the other hand, if he neglects his thoughts, he will not find it promotive of religious feeling and religious enjoyment, but rather productive of a worldly, unspiritual, carnal the contrary. And he who is strict in the sanctity of mind, will feel that the Sabbath is lost, if his thoughts be not well regulated, and employed upon objects of a strictly religious nature. Merely attending to those outward duties which belong to the Sabbath, is not necessarily sanctifying the Sabbath. Nothing may appear outwardly, to man, but what is right, and yet the Sabbath may be grossly profaned. One may withhold *his feelings hands* from secular labor, and yet in the *feelings* he may be as worldly as on any other day of the week. His thoughts may be employed upon his houses, his lands, his merchandize, his bargains, his gains, his pleasures. His mind may be as intent upon these things, as though he were engaged in the active pursuit of them. Where this is the case, the Sabbath is profaned. No matter where a person may be, nor now unctmonious he may appear outwardly, it does not help the matter. He may be on his way to the house of God, and be as much absorbed with worldly schemes as if he were going to a fair. He may even be in the s ecnary, and be as thoughtless of his Maker, and as destitute of religious feeling, as if he were in a theatre. And in the eye of him who looks on the heart, does such an one keep the Sabbath holy? We may deceive men—we may deceive ourselves, but we cannot deceive God. And we commit a most fatal error, if we think to keep this day in an acceptable manner, without paying strict attention to the thoughts. Remember what it is to keep the Sabbath holy. It is so to spend it as to promote and preserve holiness of heart. And these holy duties are suited to the day, which serve to bring the mind near to God, and fix it upon things spiritual and divine. On this point, we cannot judge one another. We cannot read the feelings of the heart. But we should remember that God is a witness of all that is going on within us. And if he will bring us into judgment for every secret thing, most certainly shall we have a fearful account to render for the indulgence of those unholy and evil feelings on the Sabbath, which are worldly, secular, and fitted only to turn the heart away from God, and fix it upon idols. We should learn, then, to sanctify the Sabbath in *thought*—to spend every part of it in such a manner, as that exercise is suited to the day. It may cost an effort, especially if the thoughts are allowed to run at large on other days. This, however, cannot excuse from the duty. The Sabbath ought to be anticipated, and business arranged with reference to it.

There is no excuse for carrying the occupations of the week quite into the Sabbath, and rushing upon holy time with the spirit of business, and the world. It is not to be expected that one who does this will regulate his thoughts properly, and committing one fault cannot atone for another. He who is anxious to sanctify the Sabbath in his thoughts and feelings, and by means of them his own growth in grace and spiritual peace, will be careful to enter upon the day at a proper time and in a proper manner, and equally careful, during the day, to shut out the world from his mind, and to keep the subject of thoughts, and those which are spiritual and fitted to produce devotional feeling.

For the New England Spectator.

The Duty of Females to promote the Cause of Peace.—No. 10.

WRITING FOR THE PRESS.

Ladies.—There is another means, by which females may promote the cause of peace, and this is by writing for the press, and publishing it. I do not say, that this duty is universal, or that all who are friendly to the cause are able to and it in this manner. But there are many, who are able, and who feel deeply on the subject, and from a ability to use aural and political economy, as some of them have done, how much better would they write on such a theme as peace. Females have tried their pen on the subject of peace with good success. The Rev. Noah Worcester's excellent peace society, No. 8, was written by a lady. Our own amiable and accomplished Mrs. L. H. Sigourney has done much, by her pen, to aid the cause of peace. Indeed, the whole country is filled with her peace advice "like apples of gold in pictures of silver." One of her little pieces, entitled the "The Farmer and Soldier;" has been published under the direction of the Connecticut Peace Society, and circulated to be read by boys, as an antidote to the love of military glory. It may be had in any quantities of Wm. Watson Esq. of Hartford in Connecticut, the publisher of the "American Advocate of Peace." Miss Sedgwick and Miss Leslie have written on peace as well as prose articles for the annuals and other periodicals, and by doing this, she has sowed the seeds of peace where a tract, written professedly to aid the cause, would be rejected. Let the females in every part of the cause will never be known, until the judgment of the last day, when many saved both from temporal and eternal misery by her means, will rise up and call her blessed. Mrs. Barbauld, Miss Jane Taylor, Miss Hannah More, Chapt. Mrs. Schimmelpanninck and some other ladies have also written, rather incidentally than professedly, in favor of pacific sentiments. Am I have no doubt that their writings have had their influence in producing the great change in public opinion in favor of peace which all acknowledge. The sisters of the late Mr. Grimke, who seem to inherit his pacific spirit, have also favored the world with their thoughts, which have been received with well known to the readers of the Calumet. Long may they live to bless the world with their pacific labors. And such women as Hannah More, Amelia Opie, Hannah Adams, Mrs. Sherwood, Mrs. Hemans, and Misses Aiken, and many female writers whom I could mention, given their talents to the cause of peace, what a change in public opinion might have been expected?

The cause of peace is now sadly in want of well written juvenile peace books, for the supply of our Sabbath school libraries. The few which have been written are chiefly the production of one writer, and though a great sameness runs through the whole, they have been received with much favor by the friends of peace. This is a cheap way of doing good, for not only would the Sunday School Union publish such books, and give them a wide circulation, but if I do not mistake, would give a handsome pecuniary benefit.

Females may also promote the subject of peace are now gratefully received by all our religious newspapers, as far as I am acquainted, with but one exception, and by many editors of newspapers entirely secular. I know that females are generally very diffident of their talents, and loth to appear before the public but there is one way, by which you may judge whether your productions would be generally acceptable, and that is by writing for newspapers, as any female of these communications. I should recommend a plan something like that which is adopted by some bible classes. Let the president, at a meeting of the society, give out a question, to be answered three or four weeks after. Any member may choose to add to be read by the presiding officer, at the next meeting, without declaring the name of the writer. The signature might be real or fictitious. The question might be something like this. What do the scriptures say against war? 2. What do the scriptures say in favor of peace? 3d. What prophecies in the Old Testament foretell the abolition of the custom of war? 4th. What do the scriptures say of the sin of defensive war? 5th. How do the scriptures teach us to overcome evil? 6th. What do the scriptures say of revenge? 7th. of ambition? 8th. of pride, &c. Many other questions would be suggested in the course of these discussions, all of which could be answered from the scriptures. Our Lord's command is to "search the scriptures." The "bible" Berean were commended for searching the scriptures; and on searching them you will find many texts which have hitherto passed over your mind without any definite meaning, very pertinent to the subject. After having exercised your talents, for some time, in answering these questions from the Bible, you will find yourselves wonderfully prepared to advocate the cause of peace.

Not only by prose writing can you help the cause of peace, but some of you can help it by poetry also. There is a great want of peace hymns. Except a few Christmas hymns, there are few or none suitable to be sung in a peace meeting. Last winter, an amiable young lady in Boston, of fine musical talents, and a friend of peace, very kindly, entertained me for an hour, with the sweet sounds of her piano accompanied by her sweeter voice. I requested her to sing me a song or hymn on peace. She searched all her, music books, not a peace hymn nor a peace song could be found! There were marches and battles and glory enough. She felt the inconsistency of playing a martial air in an advocate of peace: and why should not any Christian lady feel the inconsistency of playing martial tunes, or singing war songs, to any professed disciple of the Prince of peace? Patriotic and martial songs are no longer sung in Christian society; why should Christians continue to sing war songs or to listen to them? Christian ladies of poetic talents ought to supply the deficiency. If you cannot compose suitable pieces yourself, you can, at least, search out the few which have been already composed, and get them set to music. What an admirable interest you can give to peace meetings to commence and close by a peace hymn accompanied by the piano or organ. I hope, ere long, to be entertained with a genuine peace hymn, set to music by an able master, and sung in the spirit of peace.

For the New England Spectator.

Peace and War.—No. 11.

Non-resistance the Duty of Communities as well as of Individuals.

In a preceding number, I have said something in favor of the principle of non-resistance, while it is carried out into practice, among individuals, in a neighborhood. I will now venture to say that this practice will operate favorably upon a public, on a larger scale.

If a certain course of conduct in an individual is right, then why is not such a course best to be pursued by society, upon a broad scale? When our Saviour inculcated the practice of non-resistance, did he mean to imply that it was the duty of an individual, but not of a church or nation? No such thing can be true. That conduct which is right in an individual, would be right in a church or nation, if placed in the same circumstances. If it is right for an individual to render good for evil, and to do good to them that despitefully use and persecute him, why not for another man, and another, and still others, in whose circumstances and numbers the whole family of man is severed from this obligation? On the other hand, if it is wrong for an individual to lie, cheat, steal, get drunk, commit idolatry, murder, and all manner of wickedness, why is it not wrong for a church, and a horde deeds upon a broad scale, by wholesale?

If the objector endeavors to show a fallacy in this hypothesis, by arguing that the two cases are not similar, because in the wars of nations, the obviously agreed upon by the parties concerned, and neither is taken by surprise, as one man waylays and murders another, without giving him any principle of self-defence, or any chance. Admit that how much the character of the crime is changed, because the deed was previously but if the laws of man suffer the ancient to go unpunished, who has shot a man dead, while the criminal has been arrested, and swung by the neck, I will inquire, by what law of Christ will the duelist's murder be judged worthy of u less punishment than the other? Or if one man has way-laid and murdered another man, with previous premeditation, and no one knows but he could, and he might prepare to do his best, how much will this previous notice mitigate the crime of the murderer?

Again: suppose Gen. ——, a man by the name of A, should give notice to his wife, that he intended to adopt and pursue the practice of adultery at every opportunity that presented to view, and he should grant her the same liberty; would this course lessen the criminality of the crime? Or be a man was guilty by growing bold in sin? No; his boldness will augment his crimes; as in the case of Zimri, an Israelite, who brought a Midianitish harlot, in the sight of Moses and the congregation, and in a tent built up for the purpose of lewdness. This impudent, bare-faced conduct, in this adulterer and adulteress, so kindled up a holy zeal in Phinehas, the son of Eleazar, that he considered it his duty to arise from the congregation, and execute vengeance of heaven. And he was not mistaken in his zeal; for immediately after he had borne positive testimony against their crime, by thrusting them both through at once with a javelin, the plague, which had already commenced in Israel, was stayed; and the Lord bore testimony in favor of Phinehas, by saying "he hath turned away my wrath, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." Num. xxv. 6—13. Ps. cvi. 24—31. This deed of Phinehas was performed under the law; but it must be remembered that the same course is not justified under the gospel dispensation.

Did the crime of Korah, Dathan, and Abiram diminish, or augment, by being perpetrated in a bold, haughty, and public manner, before all Israel? Is under consideration? Or was the judge of the magnitude of the crime by the testimony of Moses and the Lord against these rebels, and if God may be known by the judgments which he executes, their public rebellion was of a heinous nature, and of a most alarming degree. For the Lord performed a new work in destroying these rebels, and the earth opened her mouth and swallowed them up, and their houses and all their goods. They and all that pertained to them went down quick into the pit, and the earth closed upon them. And all Israel that were round about them, fled at the cry of them: for they said, Lest the earth swallow us up also.—Num. xvi.

But crimes magnify in a two-fold sense: 1. As we have already shown, by being committed in a public, bold, and haughty manner; and 2. By influencing others to fall into like sins. In the case of A. with his wife, A. has given liberty to his wife to live in adultery like himself; and this liberty and his own wicked conduct will operate as a powerful temptation to lead her into the same sin. And she cannot commit this sin alone, but one or more must fall with her, and so on. One sinner destroyeth much good. Eccles. ix. 18. The adulterer and the adulteress, the thief and the liar, the profane swearer, the drunkard, the murderer, &c., all exert an influence on others, in a greater or less degree, in drawing them into the same sins. This is evident to all who have gained a knowledge of the evil effects of parties who have combined together to commit sins as it were systematically.

B. C.

A wicked man is like one that hangs over a deep pit by a slender cord in one hand, and is eating it with the other.

For the New England Special-c.

Energy needed in the Temperance Cause.

Mr. Editor,—It is matter of very great pain, that there is such a lack of interest and of effort in the cause of temperance. Engaging in other benevolent objects of great magnitude does not afford the slightest excuse for the neglect of this. If the friends of this cause had, from their first entering the list, come up to the full measure of their duty, there would have been little or a vestige of this scourge left in the land. But, alas! it is far otherwise. Into such a dreadful apathy have a great many of these friends, who have professed an interest in this cause, that in many places it not only drags heavily, but has ceased to go forward, and become retrograde.

It will state a few facts to show that the neglect of the friends of temperance to enter with spirit into the work, forms a more serious obstacle than any other whatever to its progress. If those who have engaged in this enterprise would throw the whole moral power which God in his providence has committed to them, into the most efficient shape for a single year, the whole face of the temperance cause would be changed for the better. Of this same band

stones, said to have been effected miraculously by the apparition of some saint or angel on the spot: just as the impression of Hercules' feet was shown of old on a stone in Scythia, exactly resembling the footsteps of a man. And they have also many churches and public monuments erected, in testimony of such miracles, viz: of saints and angels fighting visibly for them in their battles which though always as ridiculous as that above mentioned, are not yet supported by half so good evidence of their reality.

"The religion of Ceres of Enna was celebrated, as Cicero informs us, with a wonderful devotion, both in public and private through all Sicily: for her presence and divinity had been frequently manifested to them by numerous prodigies, and many people had received immediate help from her in their utmost distress. Her image therefore in that temple was held in such veneration, that whosoever men beheld it, they fancied themselves presently to be struck with a religious horror and awe; and whatever they were in pain for, they thought themselves presently delivered from it. And as that was proper for the goddess, so was it for the men themselves present, ordered several others to be made so exactly like it, that the original could not be distinguished; so the Romish priests have thence taken the hint, to form after each celestial pattern a number of copies, so exactly resembling each other, as to occasion endless squabbles among themselves about their several pretensions to the divine original.

"The use of Masses, with which he performed his miracles is still preserved, as they pretend, and shown here with great devotion, in one of the principal churches: and just so the rod of Romulus, with which he performed his auguries, was preserved by his priests as a sacred relique in old Rome, and kept with great reverence from being touched or handled by the people; which rod too, like most of the popish relics, had the testimony of a miracle in proof of its sanctity: for when the temple, where it was kept, was burned to the ground, it was found entire under the ashes, and untouched by the flames, which same miracle has been borrowed and exactly copied by the present Romans, in many instances; particularly, in a miraculous image of our Savior at Berytus in Lebanon; over which the flames, it seems, had no power, though the church itself has been twice destroyed by fire.

[To be continued.]

Conversion of Native Children in Ceylon.

The Rev. Samuel Hutchings, of Manepy, Ceylon, has sent us, for insertion in the Journal, a copy (very neatly written by a native taught in the missionary school) of a letter addressed by him to the Sabbath-schools connected with the Laight street and Bowery churches, New York. The letter gives some interesting details of the state of religion among the children and youth, who are included in the numerous schools of the missionaries. Mr. Hutchings has also sent us translations of a number of letters addressed to him by his pupils, which we subjoin. *S. S. Jour.*

Oodooville, Jaffna, Ceylon, Jan. 1835.

MY DEAR CHILDREN:—As I am about leaving the multitude of dear friends at home is in danger of thinking he can accomplish more than the work of a man when he reaches heathen ground, and of having himself under obligations to those he leaves which he afterwards finds it impossible to fulfil. The latter clause at least is applicable to myself in regard particularly to correspondence with friends. For while it would be the work of a man to do all the writing which I could wish, and perhaps engaged to do, I find also that there is sufficient employment for the mind and heart of one man in the duties immediately around him.

You have no doubt wondered that I have not written to you. It has not been because I have forgotten you. No, my dear children, I have thought of you much and often, determined to write, but my time has been completely filled up with duties and cares. At one time, while I write, I have to steal the time from other important business. But I feel that I must write you a few lines.

One of my first thoughts in taking the pen is what will the Sabbath-scholars expect in a letter from a missionary? I occurs to me immediately that some will look for tales of the wretchedness and cruelty of the heathen—for pictures of scalps and mangled flesh and butchered infants and cannibal feasts, of wholesome and filth, and disease and beastly degradation, and think that by reading such things their missionary spirit will be greatly increased.—Some may have thought also from the fact that they have been affected and excited to pray for the heathen by hearing such accounts, that they had much of a missionary spirit. But I shall present no such pictures or descriptions to your minds, not only because I think they would not give you a missionary spirit, but because I have more important things to relate.

Christ informs us that there is joy in heaven over one sinner that repenteth, and if you have any of the spirit of the Savior you will rejoice.

The Lord has been pleased to pour out his Holy Spirit and bring some of the children in the schools to give up the worship of idols, and embrace the Savior. I will endeavor to tell you as many interesting facts as I can concerning the children. The work first commenced at Batticotta, in the seminary among the boys. As I was not there, I shall not be able to relate any thing except what I have heard from others. The meeting commenced there on Wednesday and continued till Sabbath evening. A very soon after the meeting had begun, it was ascertained that eight or ten of the boys had agreed together that they would not have any thing to do with Jesus Christ, but aid each other in resisting any agency which should be exerted by them to bring them to repentance and belief in him. The Holy Spirit, however, was more powerful than they, and their [illegible] did not stand." In a short time, one and another was "convicted of sin, of righteousness, and judgment." The first who was awakened in the seminary, were those boys, and everyone of them was, we think, brought to give his heart to Jesus. On the Sabbath, at an inquiry meeting, one of them got up and said, "I have given myself to the Savior now, and I am happy and if I should die to night, I believe I should go to heaven." Several others were very happy, and their mouths were open to tell of the love of Jesus. I do not know how many of the boys there gave themselves to Christ, but we hope a large number. On monday morning a meeting commenced at Oodooville, in the female boarding school, of which, I suppose you have heard. If you have not, you can request your teachers to tell you about it. The Holy Spirit came down here in great power—it was a solemn and awful place. About twenty or twenty-five of the girls give good evidence of having been born of the Spirit. I will tell you some facts, which will, I have no doubt, interest you. In the meeting one of the girls arose and said, "Formerly I pretended to be serious to please the missionaries.—But I was a hypocrite.—I went to God and thought myself a great one among you. But now I feel like a worm. My sisters, if you see me appear proud again, you must tell me of it." To one of the missionaries she said, "I feel now that I have wholly given myself to the Savior, and I feel happy, happy as an angel. I am filled with joy, which I cannot express to any but my Savior. And though I am on earth, I feel as though I were a little child in heaven. I feel as much of an assurance that my sins are forgiven, as though I had sent a letter to heaven and had received an answer."

You know, my dear children, the Bible says, one of the fruits of the Spirit is joy, and though all joy may not be Christian joy, yet we do not believe these heathen children could have such joy and happiness without the influence of the Holy Spirit. This girl had been one of the happiest girls in the school before she has seemed very apparent that in her prayers she was taught of the Spirit. One day, alluding to the glorious work which is to be wrought in the earth, when all heathens are to cast away their idols, of which I have spoken to the missionaries, she said, "when they do this, O Lord, what offering shall we bring thee?" meaning what offering will be fit.

One of the little girls said, though her friends sometimes put her in the fire, she would never leave the Savior. Another said, that the missionaries had often told her to give herself wholly to Christ, but she did not understand it, but that the Lord had revealed it to her, and that she had given the whole of her heart to him. A girl ten years old, sister of Niles's wife, was seen by Niles when she went home, to talk very earnestly to her father, and said among other things, speaking of his going to hell, if you go there, I shall not be permitted to enter you know that I love God." Meetings have been held also in free schools. Those children living at home, are much more among the heathen than those in the boarding schools, and of course here and see much more that is evil, and there are more obstacles in the way of their becoming Christians. But we have lately endeavored with more hope than before to bring those children to the Savior. We think a number have come to us, and hope they will no longer worship idols, nor go to the heathen temples, that is all in vain, foolish, and wicked, and that they intend from this time to follow Christ. None have prayed more earnestly for them, or talked to them with more weight in entreaty and tenderness, as the girls in the boarding school. They have prayed day and night for them, and have plead with them with tears, not to go to hell, but to repent and believe in Jesus Christ. One of them while conversing with one of the boys, retired to her brother, somewhat younger than herself, and with weeping told him what a sinner he was, reminding him how, when she was at home in the vacation, he would not let her have a place to pray, but used to come to her and try to disturb her. He looked ashamed at first, afterwards wept much, and after meeting, when those who were determined to choose the Lord Jesus were invited to remain, he stayed, though many of his companions went out of sight one half laughter. After meeting, his sister prayed with him and for him, and he told her that he was going to forsake the idols and follow Christ, he said, you know nothing. One of the girls said she used often, when the girls called her to attend a social meeting, to say, I will not and call some of the other girls and then come, and thus escaped attending the meeting. She used to pray every day last Mrs. Spaulding or one of the girls should ask if she had, but now she was not happy any time if she were not praying,—she prayed when she walked and when she worked. The same girl said, I used when I went into a prayer room to be afraid that something would catch me, but now, thinking that I was a child of God, I am not afraid, and if sister I do fear, I go and pray and my fear all goes away. One morning there was an interesting meeting with a dozen boys and eight girls who professed to have commenced following the Lord Jesus. One of the boys was brought in the road by a angry Brahmin or Priest boy, and daubed with sacred ashes. He attempted to do the same to another, but he could not. After this meeting some of the girls of the boarding school had a meeting with the eight girls the one which I have mentioned as being so happy, exhorted them earnestly not to leave the Savior, and said, "If you find any thing in the Bible which you do not understand, come to us and we will try to help you do all you can for your own good and you of another, (she was of good caste and they of low caste,) if we are following Christ, we are all sisters and must help each other. If you do not know how to sing, come to us, we know a little, and we will endeavor to assist you and to praise." Before she said, "we must exhibit his glory and praise him to all. If Susan has done me many favors, I speak of her kindness to all, saying she is a good girl.—So we we must do for Christ." Some of the girls the one which I have, begged the girls of the boarding-school to give them hymn books, that they might learn the hymn and join with us in singing. Oh! what a change from the vile Tamul songs they had lately sung. Several of the Oodooville girls, new converts, prayed and entreated them to believe in Christ, and spoke with much simple faith of the time when the idols will be cast away. Mrs. Hutchings asked the girls at Manepy, if they talked and prayed with their younger brothers and sisters. One said, that the night before, she talked and prayed with a little sister six years old, and that she was affected. Two boys arose at the meeting at Sandarupoy, and said, they would never leave their idols. They were asked why? They answered, because they were gods. Well, what can they do? can they see, hear, speak? Yes. Can they walk? Yes. Have you ever seen them? Yes, I have seen them. How far did they walk? From here to Manepy. The next day, they said they felt that they were sinners, that idols were vain, and that the Lord Jesus alone could save them. Another boy told me one day, that he was praying in his house and his father came and heard him pray, and then he went out and prayed under a palmyra tree.

A meeting was also held for two days with the boys in the boarding school at Batticotta, at the end of them were very anxious, and we hope some really gave their hearts to Christ. One boy, during the meeting, was very thoughtless, and disposed to make sport. After that meeting the boys were all in a room under room and conversed with individually. This boy, however, was still careless. But after they had all gone out, he came back in tears and great distress, and said, I feel like a little ant before a great rolling stone. He has soon thought he gave himself up to the Savior and appeared very happy.

Another little boy there in his prayer said, when I go home, if my father and mother cast me off, then let me remember that I have a father in heaven and he thinks of me, and may I also remember the words of Job, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

I have now given you, my dear children, some of the most interesting facts that I have heard and witnessed among the children. Now I know you not more pleased with such things than you would be with accounts of the misery of the people or of the strangeness of their customs?

And will not the hearing of what the word of God can accomplish in the hearts of these children, more powerfully stimulate you to exert yourselves to extend the knowledge of that word, till every tongue shall call our Savior Lord, and every knee bow before him? Now when you have heard this read to you, I want you to think how many difficulties these children will meet with. Their parents, and brothers, and sisters, with whom they live, are heathen, and will do all they can to bring them back to worship idols and forsake Christ. Perhaps when a little girl goes to pray, her little sister will go and push or tickle her, and make a noise to disturb her, and her father and mother will not prohibit it; or perhaps a little boy will be indulged and left undisturbed awile by his friends, until some holiday, when his brothers are going to the temple, and invite him to go with them, but he says, no, all the neighbors' children are going and we shall see fine sights." And perhaps when he goes and sees all the crowd bowing down before the idols, he will not dare to stand alone among them all, and when he first looks at him appear shy, he will forget all he has heard of his duty to the true God, and put up his little hands in worship, and bow before the idol. Another may be treated with more than usual apparent kindness, receive from her father new clothes and jewelry, that she may become proud, and the Holy Spirit be grieved from her heart. Another may be frightened with stories of what evil spirits have done to persons who obtained Christians. Another has been or deprived of good clothing, or shut out from home, by his parents and brothers and sisters, that by his sufferings and grief, he may be led, in order to obtain the comforts to which he has been accustomed, to return to his heathen friends. Another perhaps kept at home, her Bible taken from her, and she not permitted to hear anything on the subject of religion or converse with any Christian friend.

You would find it very difficult to be Christians, were your parents and friends to oppose you. How much more difficult, then for these children, in a land where nearly all are idolaters. You have parents to help them, they have only for you, I have heard them pray for the little children in America. Pray that God would enable them to persevere, and glorify him amidst all the snares made to make them fall, or persecutions heaped upon them.

But how is it with you, dear Children? Have you given your hearts to Jesus Christ? Some of you I believe have; others, I fear many, have not. Though Christ has stood so long at your heart, knocking, and pleading to admit him. You have been warned, you have been prayed for, the Holy Spirit has striven with you, and made you feel your sins and your danger. Sometimes you have resolved you would repent, but you have for some reason or other put it off to a convenient season. Oh! my dear children, I beseech you forsake your sins, and give your hearts wholly to Christ. If you die without repentance, and without loving the Savior, these converted children will arise up in judgment and condemn you, and your punishment will be inconceivably greater than that of the heathen.

I want you to write to me and tell me whether you love Christ, what you are doing for the heathen and for their conversion, to save them, and whether you desire with all your heart to live for them, and if it be his will to carry the gospel to them. I should like also to have some of you write to the girls in the boarding-school, or the boys in the seminary, (if you live near by, or not at the mission house, but in the neighboring villages.) Mrs. Hutchings and I now live at Oodooville, and we know that these girls would be much pleased to receive letters from the Sabbath school children. They would rejoice and them have written me short letters, a translation of which I send to you.

I have one more thought and one question to ask. I have from this letter the benefit of these schools. Had not these children been taught the word of God and the way to heaven through Christ, in the schools, they would have been as ignorant, as impure, as wicked as those around them. But now we hope they are washed in the blood of Jesus, and will praise him forever. The question is, how much are you willing and desirous to do to establish and support schools among the heathens? You can do much. Think about it, pray you dear children, and make efforts to have heathen children instructed in God's Holy word? Think of it, dear children.

And now dear children, farewell. May the Holy Spirit incline you to forsake all sin, and walk in that path which leads to heaven, is the prayer of

Your truly affectionate friend,
SAMUEL HUTCHINGS.

SPECTATOR.

Boston, Wednesday, Oct. 21, 1835.

DAILY BIBLE LESSON.

LESSON L. Christ's Prayer for his Disciples.

John xvii. 9 to end.

MONDAY. Repeat v. 9. *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*

For whom does he pray? For whom does he not pray? Who are meant by 'the world?' Who are given to Christ? In what sense are they God's?

Did Christ never pray for the world?

Read v. 10. What does 'glorified' mean? Further questions.

Read v. 11, last part. *Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.*

Who can keep Christians? How were they to be kept? How 'one?'

If Christians do not love one another, have they evidence that Christ intercedes for them? or that they are one with Christ?

Read v. 12. With whom? How did he keep them? Who was lost?

Read Acts i. 15 to 20, and Ps. cix. 1 to 15.

Pray that Christians may desire Christ to intercede for them, that they may be united to him and to each other.

TUESDAY. Read v. 13. Why did Christ thus pray aloud? What made Christ joyful in view of his sufferings?

Read v. 14. Questions.

Repeat v. 15. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.* Questions.

Should Christians pray to be removed from an evil world? Why should they be willing to stay? What should they pray for? Do Christians act and pray as though they desired to be kept from temptation and evil?

Repeat v. 16. *They are not of the world, even as I am not of the world.*

What is meant by 'not of the world?'

Is a worldly spirit consistent with Christian character? If professors of religion manifest a worldly spirit, what must we judge respecting them?

Read John xv. 19 to end.

Pray that Christians may show their character, by living above the world.

WEDNESDAY. Repeat v. 17. *Sanctify them through thy truth: thy word is truth.*

What is meant by 'sanctify?' How are we sanctified? What and where is the truth?

If we wish to be holy, what should we do? Read Ps. xix.

Read v. 18. Who sent Christ? Who sends apostles? Who will support them?

Read v. 19. Whose sakes? What does 'sanctify' here mean?

To consecrate myself exclusively to the service of God. 1st. That they might have an example of the proper manner of laboring in the ministry, and might learn of me how to discharge its duties. Ministers need no other example, and they will understand their work best, when they most faithfully study the example of their great model, the Son of God. 2d. That they might be made pure by the effect of my sanctifying myself, that they might be fitted for, and called to the work, by the blood which made pure by the shedding of that blood which cleanses from all sin. By this only can men be made holy. And it was because the Savior so sanctified himself, or set himself to this work so unreservedly, and unclaimed his own blood, that any soul can be made pure, and fit for the kingdom of God." —*Barnes.*

Pray that Christians may so study the Bible, that by it God may sanctify them, make them holy, devoted to his service, and heirs of eternal life.

THURSDAY. Repeat v. 20. *Neither pray I for these alone, but for them also which shall believe on me through their word* v. 21. *That they all may be one.*

For whom alone? Who else? How can we believe on Christ? If they thus believe, how will they feel and act with respect to each other?

Read remainder v. 21. Why should there be such a union? If Christians are divided, what effect has it on the world?

"That the world, so full of contentions, and animosities, and fightings, may see the power of Christian principle in overcoming the sources of contention, and producing love; and may thus see that a religion that could produce this must be from heaven. This was done. Such was the attachment of the early Christians to each other, that a heathen was constrained to say—'see how these Christians love one another.'"—*Barnes.*

"This plainly intimates that dissensions among Christians would be fitted to make uncomfortable to themselves, but would be the means of bringing the truth and excellence of the Christian religion into question: and he must be a stranger to what hath passed and is daily passing in the world, who does not see what fatal advantage they have given to infidels to misrepresent it as a calamity, rather than to regard it as a blessing to mankind."—*Doddridge.*

"It is a matter of unspeakable joy, that each Christian, however humble or unknown to men, however poor, unlearned, or despised, can reflect that he was remembered in prayer by him whom God heareth always. Let us not forget this part of pious friends. How much more should we this petition of the Son of God. In that single prayer, we who are Christians owe infinitely more real than the world can ever bestow."—*Barnes.*

Read 1 Cor. xii. and question.

Pray that Christ may intercede for Christians, and that they may be so united that the world may believe in Christ.

FRIDAY. Repeat v. 22. *And the glory which thou gavest me I have given them; that they may be one, even as we are one.*

What is this glory? Is it in this world or the future? How may Christians be one? How the Father and Christ?

If Christians are divided, can they expect the glories of heaven? Why did John say so much about Christian being of one heart?

Read v. 23. Questions.

"It is worthy of remark here, how entirely the union of his people occupied the mind of Jesus as he drew near to death. He saw the danger of strifes and contentions in the church. He knew the imperfections of even his own people. He knew how prone they would be to passion, and even amnition —how ready to mistake love of a sect or party, for zeal for pure religion—how ambitious and worldly men in the church might divide the followers of Jesus, and produce unholy feeling and contention. And he saw, also, how much this would do to dishonor religion. Hence he took this solemn and tender occasion, when he was about to die, to impress the importance of union on his disciples. He presented it to them by solemn admonition, and in most tender and affecting appeals to God in supplication, he showed his sense of the value of this union. He used the most sublime and impressive illustration—adverted to the eternal union between the Father and himself—pointed them out his love, and of the effect that their union would have on the world, to fix it more deeply in their hearts."—*Barnes.*

Read 1 Cor. ii.; Heb. xii. 2.

Pray that Christians may not live as though this world were their home, but may seek their glory with the Savior above.

SATURDAY. Repeat v. 24. *Father, I will that they also whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.*

Where did Christ wish Christins may be? Where is Christ? Further questions.

If Christ thus prays for us, should we not pray for ourselves? What should encourage us to pray?

Read vs. 25, 26. Who know not God? To whom does Christ make him known? When they thus know God and Christ, how will they feel towards each other?

Read Gal. iv. 1 to 7.

"The discourse in the xiiith, xivth, xvth, and xvith chapters, is the most tender and sublime that was ever pronounced in our world. No composition can be found any where so fitted to sustain the soul in trial, or to animate it in duty. Even in this sublime and beautiful discourse is appropriately closed by a solemn and most affecting prayer—a prayer at once expressive of the profoundest reverence for God, and the tenderest love for men—mingled in the tender, sublime, and full of consolation. It is the model for our prayers, and with like reverence, faith, and love, we should come before God. This prayer will yet be fully answered. The church and he who loves the church and the world, cannot but cast his eyes onward to that time when all believers shall be one, when envy, contentions, bigotry, strife, and anger shall cease, and when, in perfect union and love, Christians shall show forth the power and purity of that holy gospel with which the Savior came to bless mankind. Soon may that happy day arise!"—*Barnes.*

Pray that Christians may desire to be with Christ, and manifest their desire by imitating his example.

QUESTION. What passages of Scripture speak of Christian union as essential to Christian faith?

South Middlesex Conference of Churches.

This conference was held in Holliston on Tuesday and Wednesday of last week. It embraces 14 churches in the southwest part of Middlesex county, and the adjacent part of Worcester. Every church was represented by its pastor, and by delegates. There were also present from the Suffolk conference, Messrs. M'Clure and Porter; from the Norfolk, Mr. Moore; and from Harmony, Messrs. Holman and Burdett.

TUESDAY MORNING.—The conference was organized by appointing Mr. Wilder, of Concord, moderator; Rev. S. Lee, Sherburne was permanent scribe. After attending to the ordinary business, the conference adjourned to attend the public exercises of the afternoon, which was

The Anniversary of the Domestic Missionary Society of the Conference.

Rev. J. HALL, of Hopkinton, who had acted as agent for this object, and by way of exchange, had visited the different churches, made a

REPORT.—The number of feeble churches in the state, which are receiving aid from this society, is 68. Seven new ones have been added, and three have withdrawn, being able to support themselves. In these 68 churches, 40 have regular pastors; and none have been without stated preaching more than three months at one time.—During the year, 16 pastors have been installed, and 7 dismissed, of the latter, 1 was called into another sphere of labor, 1 has gone on a foreign mission, and 5 have been removed by the "overrestless spirit of change." These churches embrace about 2000 communicants, of which 4 or 500 have been added the past year. Thirteen churches have been blessed with revivals, embracing from 20 to 70 converts each. Ten houses of public worship, have been erected. The amount collected in the conference the past year is about 230 dollars.

Rev. S. A. FAY of NORTHBOROUGH presented the following resolution.

Resolved, That the nature of our political institutions is such, that we are to consider the general supply of our country with the preached gospel, as furnishing us with the only hope of its moral and political salvation.

Mr. F. descanted on the fallacy of those arguments which base the welfare and perpetuity of our civil as well as religious institutions, on anything else than the precepts and principles of the gospel. The preaching of the gospel, he said, is the only hope of the moral and political salvation of our country. The institutions of our country were formed and given to us by holy men; and the only way to preserve them, is, by continuing holiness in our country.

Rev. Mr. LEE of Sherburne seconded the resolution, and spoke of the value of a holy, devoted ministry.

Rev. Mr. KIDDER of Saxonville introduced the following:—

Resolved, That to sustain the feeble churches by missionary aid and prayer, is a duty which we owe not only to the communities in which they are located, but to our whole country and the world.

Mr. K. traced the connection between the prosperity of our churches, and the spread of the gospel throughout our country and the world.

Rev. Mr. TRASK of Framingham, in seconding the resolution, stated that many of the laws of our country are wrong, and the preaching of the gospel alone can set them right. He had once supposed that the laws were sacred,—that what was legally right, was morally right. But these views have changed. The laws of compromise by which our national government was formed, which tolerate and tend to perpetuate slavery are wrong:—The laws regulating the sale of intoxicating liquors, and requiring the community to support paupers made by enriching the few, are wrong:—The laws taking away the church rates, are wrong. How can such laws be corrected.

1. They cannot be corrected by *mobs*.

2. They cannot be corrected by the *ballot box*. He once thought that, if we could only have good men in office, *all* would be well, but lately *his* opinion had changed. Good men in office are of not so much value as he once thought. You put them there, and unless the people are virtuous, they cannot maintain their integrity. They are in danger of descending from their high moral station, to gain popular favor. By their levees, and free use of wine, for instance, they may do much to check the progress of temperance. On the other hand, if the people are moral, even wicked rulers will be constrained to do right.

3. They cannot be corrected by *colleges, academies, and schools*. Where is Greece? Athens, with all her learning, went down. Learning without morality can never save our nation.

4. What then shall we do? Obey the laws while they exist;—but bring the gospel right down on the law to correct it. We must control the state by under currents. The sheet anchor of our nation is the gospel—the preached gospel.

Rev. Mr. M'CLURE of Malden spoke of the intimate connection between domestic and foreign missions.

Rev. Mr. M'INTIRE of Unionville said that the sole object of the preaching of the gospel, is the conversion of souls, not to change our laws. He would not see sufficiently expansive in our views.

Mr. M. related several *anecdotes*, to show the importance of domestic efforts. He told of a poor *plough-boy* in Virginia, who improved his leisure hours in study, and made himself well acquainted with the classics at home. He wished to do good. He took his little all, and started off on foot to Prince Edward, Va., to see what the Lord would point out for him to do. He called on Dr. Alexander, now of Princeton, then president of Hampden Sidney college. After a few questions, and examination, the doctor made him an under utor in the seminary. He improved his opportunities to qualify himself for the ministry. He was then settled in a small, poor place, with a small salary. His object was to do good as the Lord gave him opportunity. At this time, there was no presbyterian church, and very little religion, in Richmond, the capital of Virginia. A few friends of Zion there erected a church, and invited Mr, afterwards Dr., Rice, the poor plough-boy, to become their pastor. The subsequent history of Dr. Rice need not be told.

After Dr. R. had taken his station in Richmond, he purchased a horse, saddled him, and started off his brother Benjamin, telling him,—go and preach the gospel to the destitute. He went as a domestic missionary, and under the first sermon he preached, an eminent lawyer was converted, who fitted for the ministry, and is now an eminent professor at Andover. (Dr. Skinner.)

This brother Benjamin was afterwards settled in Petersburgh, Va., and built up a large church, out of which five other churches have since grown. His subsequent removal to New York, his appointment as secretary of the Home Missionary Society, and his final location at Princeton, Mr. M. alluded to.

Mr. M. spoke of a church in Delaware. It was once supplied by a pastor who preached to another congregation some fifteen miles distant.—They were so poor that the pastor was obliged to labor on a farm in part for a support. They finally concluded they could not support their minister, and failing to pay him his small stipend, he was obliged to leave. The ladies in Wilmington, some time after, thought it wrong to allow this place near them to remain destitute, while they were so blessed of the Lord. They sent a poor missionary to preach to them. After a while, the parishioners, some of whom were wealthy, thought it not right for the minister to travel in such poor style as he did, while they rode in their carriages. They therefore opened a subscription, and purchased for him a horse and chaise. Pretty soon they began to inquire,—who supports our minister? When they learned, they were ashamed to be dependant, and now give their minister $500 a year. Mr. Schneider, missionary to Brooss, visited this place (we think Mr. M. stated that he was here concerned) with his wife, formerly Miss Abbot of Framingham. They became much interested in these missionaries, and now contribute one half for their support, or $300 a year. Thus this congregation, which was unable to give half support to a former pastor, now give their $800 a year.

Father HOWE of Hopkinton spoke on the subject of the stability of the ministry and the evils incident to frequent removals. The people, he said, are accusers, witnesses, judge, and executioner in the case.

After the public exercises, the following report was read.

Ministerial Exchanges on the Sabbath.

The following report, recently read before a Conference of churches in this state, is transmitted for publication in your paper, with the hope, that if the sentiments it contains are correct, they will do good, and if false that they will be corrected.

The Committee to whom was referred the subject of minister's riding on the Sabbath in making their exchanges, report:

I. On the lawfulness of the practice in question.

Your committee are unanimously of the opinion that *it is lawful* for a minister to ride on the Sabbath, to preach the gospel. We shall be expected to give the reasons on which this opinion is founded.

We have aimed to base our decision upon the Bible, and although we find no specific command or precept touching this subject, yet we find a general rule which admits of easy application. We are commanded to do all to the glory of God. This command enjoins holy, or religious duties as appropriate to the Sabbath, and forbids secular employments, works of *mercy* only excepted.

The question then comes to this.—Is riding on the Sabbath to preach the gospel a secular employment, i e. does it come under the head of ordinary worldly business, or is it a religious service? If it is secular, then it is decided, that a minister *may not* ride on the Sabbath, to preach the gospel. No matter what the emergency may be. If sickness, or storm, or any unavoidable occurrence, prevent his going on Saturday, he must stay at home. No matter how great the disappointment may be to a neighboring minister or parish, he must stay at home. We have said that when a minister *cannot* go on Saturday, it becomes a case of necessity, and this justifies his riding on the Sabbath. We reply, the Bible knows nothing about cases of necessity. The phrase, "Works of necessity," is not found in the Bible. Nor can any *circumstance* whatever make that *necessary*, which the Bible has not first made *lawful*.

The Bible draws the line between secular business and religious duties, and on one side or the other of that line we must place riding to preach the gospel. If on the side of secular business, then it *is* secular, and nothing can make it lawful, because *nothing* can make it right, or religious.

But it may be said, "Works of mercy are allowable on the Sabbath." This we admit. Mercy is a work of mercy, in every sense of the term. Thus if a minister be detained at home Saturday and Saturday night to take care of a sick family? He performs a work of mercy in *staying at home*; but this does not alter the nature of his *Sabbath employment*—it does not make *that* a work of mercy. If riding to preach would have been secular without that circumstance, which kept him at home, it is with it and he may not ride.—But suppose it be shown, and admitted, that preaching the gospel is a work of mercy, and not merely *then* it is so in its *own nature, and independent of circumstances*, and this principle alone might then be used as sufficient to justify a minister's riding on the Sabbath to preach. It would be the same principle that justifies the physician in riding on a neighboring town on Sabbath morning to visit a patient. But we think it a misuse of language to *call* preaching a work of mercy in any case, and it is not on this principle that we choose to justify a minister's riding on the Sabbath. We revert again to the principle at first laid down, that riding to preach the gospel, is either secular, and comes under the head of worldly business, or it is a religious service, appropriate to the Sabbath. We maintain that it is a *religious* service, and falls in perfectly with the design of the Sabbath.

We think this may be made quite plain. What is it that justifies a person, *ever*, in riding on the Sabbath? It is his having an *object in view*, which is appropriate to the Sabbath. That object must be, either a work of mercy, (to relieve some temporal distress,) or it must be a strictly religious service. Preaching, it will be admitted, is a sacred employment, in its own nature appropriate to the Sabbath. *Riding* to preach then, is appropriate. If a man must do a thing on the Sabbath, he may *go where* he can do it. For example, a man lives within 5 or 8 miles of Boston harbor. There are hundreds of sailors strolling about the wharves and streets on

neighboring parish; and if desolation reigns there, he may go still farther. The thing is sometimes done, and when a professing Christian does habitually ride seven or eight miles on the Sabbath to worship God, he is held up as a noble instance of zeal, perseverance, and consistency in religion, especially if his other conduct is in keeping with this, and no one thinks of asking whether he could not have gone before the Sabbath. Now by what logic is a *minister* restricted within the bounds of his own parish, while a *parishioner* may ride as far as he can get Sabbath morning to hear preaching? The parishioner is morning to hear preaching? The parishioner is manifestly religious in the fact that the lawfulness of riding on the Sabbath to preach the gospel, be defended upon proper ground. We will give our reasons.

II. Objections Considered.

It is said that if ministers ride on the Sabbath to preach, *their example will lead others to ride and will serve to increase the amount of traveling for ordinary purposes.* True, the wicked will quote and pervert the example of ministers, and what is there that they will not pervert. They often perverted the principle of Christ himself. Did he therefore cease to heal and do good on the Sabbath? The Pharisees misinterpreted the conduct of the disciples in plucking the ears of corn. Did the Saviour therefore charge them never to repeat the act? Multitudes labor on Sabbath, and the gospel, is nothing but cavil, and pervert, and fill up the measure of their iniquities, shall we then cease to preach? The mere fact that a given course of conduct may be perverted, is no proof that it ought to be discontinued. If our practice is habitually calculated to blind men, and thus to lead them into error and sin, we ought to give it up, even though it be lawful. But those who quote the example of ministers to support their own practices, know that it is perverted, they are a perversion and of slander, and their own consciences are against them. In proof of this, numerous facts, even the consciences of wicked men themselves might be referred to. And that these objectors are not *too honest to avail themselves* of the fact that, at one moment, they will be heard condemning ministers as Sabbath breakers, and the next quoting their example as though it were good, and multiplying it to justify their own practice. Strange inconsistency. They are not blinded if they are oftener reproved, reminded of their own duty to go to the house of God instead of spending the Sabbath in idleness or worldly business. And when they unfortunately quote the example of ministers to justify their own sin, the way to *silence and convict* them is not *to concede* that their argument is a good one, and that they have as good a right to travel to accomplish *their* business, as the minister has to accomplish his, and to meet them with the *truth*, and show them the *broad difference* there is, between *their* riding for gain or amusement, and *a minister's* riding to perform those religious duties which are appointed to be done on the Sabbath. In this way, we might reach their consciences, and administer reproof, and press on them the duty of following the example of the minister, and going to the sanctuary where God and duty call them. If good people would take this course, the mouths of gainsayers would be stopped; they would soon cease to pervert the example of ministers. The fact that neither ministers nor churches have, to any great extent, taken this ground, they have conceded to the wicked the validity of their own argument, has only served to uphold them in their wickedness, and justify them in slandering the ministry.

There is another reason why we think it important that the friends of truth should take right ground on this subject. It is that, after all we can do to prevent it, there must and will be much riding on the Sabbath in discharging the duties of the ministry, owing to sickness, and ill health of the ministers himself, and other causes which no man can foresee or prevent. Now if the church does adopt the principle, that it is a profanation of the Sabbath for a minister to ride in making his exchanges, and the wicked will always have enough to charge it upon him, and to ask why and how why a minister travels, they only wish to find materials for their own work. Besides, if the *object* a minister has in view, is not such in its *own nature*, as to make it *lawful* for him to ride on the Sabbath, we think it *unlawful* for any one to ride, then it is *never* lawful, and these extreme cases cannot *make* it so. Concede then to the enemies of religion, that it is unlawful for a minister to ride in *one case*, and they have the *whole ground*, and they may justify themselves in the habit of Sabbath riding an the Sabbath. Let them have this ground, and let the friends of truth join with them, and what can ministers do? They must ride, or else must lose time they must cease to preach, and the sanctuaries must be closed; and on what ground they do ride they are held as Sabbath breakers by the good and the bad. It is complained that the *influence of ministers is impaired* by riding on the Sabbath; and no wonder, when friends join with enemies in heaping reproach upon it, and in teaching what is often absolutely unavoidable if they would preach at all.

We think it important then, that the *lawfulness* of riding to preach the gospel should be maintained, and that it should be taken on the right ground, where alone we think the Bible places it, viz: upon the nature of the object a minister has in view, as appropriate to the Sabbath, and *never* upon circumstances. Let the friends of religion, ministers and others, take this ground, and no longer as we can see, all is safe. Let them meet objectors with the plain truth, and state the principle which we believe has no exception, that if it is right and a duty to do a thing on the Sabbath, it *is right* to do it lawfully, and that traveling becomes *unlawful only* when we travel to accomplish that which God has forbidden to be done on the Sabbath; and then let them show the wicked that while *they ride* for a forbidden object of amusement, ministers ride on errands of love to do that which God has commanded to be done on the Sabbath. Thus let objectors be met, and their argument taken from them, and their eyes opened on the truth.

It will be a kindness to the *enemies* of religion thus to meet them. It will silence their caviling. It will show them their guilt in riding for selfish ends, and leave them unprotected by the example of ministers who ride to preach the gospel, and give room for truth and conscience to operate.—It will place the friends of religion on vantage ground, where they can administer reproof without having it met with the charge of inconsistency as bad as they. It will save the ministry from much unjustifiable reproach, and preserve their influence unimpaired. We see no other safe ground than the one taken.

We cannot forbear remarking in this place, that much of the evil *supposed* to have resulted from ministers' riding to preach, has resulted *rather* from the fact, that the *lawfulness* of riding for this object, has not been seen and has not been clearly explained and defended; and that even when a defence *has* been attempted, it has often been upon false premises. *Circumstances* have been called in to help out a minister, when it *should* have been shown that the nature of his *object*, and that *alone*, *ever* makes it lawful for him to ride on the Sabbath.

We think further that ministers would do a great service to religion, by presenting this subject in its true light to their people, and would recommend that they do so.

While however, we think it the only scriptural and safe course, to defend the lawfulness of a minister's riding on the Sabbath to preach the gospel, we would say, that it *may not* be lawful for him to ride any distance he pleases, be it ever so great. For, he may ride so far as to fatigue and unfit him for the duties of the day; in such a case, his object fails, and his riding is to no purpose. It is not lawful for a minister to ride, where the distance is so great, that all he can expect to accomplish by it, is to intermingle his own devotions, and break down his mind or body and disqualify himself for preaching. It is worth remarking, however, that ministers are not near so much interrupted and fatigued, by riding six or eight miles Sabbath morning, as by the incessant talking, and talking on all subjects, to which they are often subjected in families where they go to spend the whole of Saturday evening, and Sabbath morning.

As a rule of expediency, we would also observe, that ministers should aim to avoid riding where they are not known, and their object is not known, as in that case, they would, in the estimation of the people, be increasing the amount of ordinary traveling.

This subject had been up and fully discussed at the previous association of ministers, and referred to the committee, who made the above report to the conference.

After considerable discussion, in which both the clergy and laity expressed their views, the report was not accepted, as many, particularly the laity, were not willing to give their sanction to it without further examination. It was expected that the committee would publish it, but not on the responsibility of the conference.

SERMON. In the evening, Mr. M'Clure preached a discourse on the character and life of Christ.

WEDNESDAY MORNING. The yearly report of the treasurer of the association was read, from which we have the following

CONTRIBUTIONS TO BENEVOLENT OBJECTS.			
	F. Miss.	D. Miss.	Bible.
Hopkinton,	$60 00	$33 57	$26 70
Northborough,	30 10	26 19	22 96
Sherburne,	42 64	31 40	27 01
Natick,	18 00	28 14	38 14
Framingham,	26 76		67 63
Saxonville,	15 00	30 00	
Wayland,	10 78	10 76	5 67
Holliston,	20 42	38 22	35 05
Marlborough,			17 40
Southborough,	31 56	20 16	44 00
Berlin,	34 85	18 17	16 50
Total,	$322 27	$292 61	$311 06
	Tract.	Educ.	Total.
Hopkinton,	$15 00	$56 61	$180 13
Northborough,	21 55	41 72	148 52
Sherburne,		74 22	175 27
Natick,	10 75	18 30	113 39
Framingham,	13 10*		107 40
Saxonville,			45 00
Wayland,	10 00	23 00	60 21
Holliston,	13 21	79 50	192 40
Marlborough,	10 50		27 90
Southborough,	24 37	27 70	147 79
Berlin,	7 67	10 00	87 19
Total,	$126 24	$333 05	$1265 23

* and a pair of ear-rings.

Other donations have been made, which have not passed through the treasurer's hands.

The months for each benevolent object, are as follows:—

Bible Society, Sept., Oct., Nov.
Foreign Mission, Nov., Dec., Jan.
Tract, Jan., Feb., March.
Domestic Missions, March, April, May.
Education, May, June, July.

The agent for Domestic Missions is Rev. Mr. Clarke of Berlin; of the Education Society, Rev. Mr. M'Intire of Unionville.

At 10 o'clock, was held the anniversary of the EDUCATION SOCIETY. There was first presented the

Report of the Middlesex South Conference Education Society.

During the months of May and June, your agent visited the following churches within the limits of this Conference, from which contributions have been forwarded as follows viz,

Northborough, $41,72; Berlin 10,00; Southborough 27,07; Wayland 23,00; Natick 18,30; Sherburne 74,22; Holliston 79,50: Hopkinton 56,61. Of the other six churches some for particular reasons, were not visited, and the remainder have made no returns.

Total of contributions received from eight churches $333, 05. A sum sufficient to show that the cause of education is getting a strong hold upon the sympathies of our churches. This sum, however, is but a beginning, and we suppose the churches intend it merely as a token of what may be expected from them hereafter. They have but just entered upon the work in a systematic manner. The field is new. The mode of operation is somewhat novel. There is no lack of wants, and your agency is good, and indeed contains who never say go, but come. We believe, for the most part, they love the service, and will love it more as they become habituated to it. The enlistment is for life, and we anticipate few dissertions.

The cost of the field, and the magnitude of the enterprise, are also such as to inspire lofty aims, and fire the soul with ardor. Here and there one may be found, trembling, and turning pale, and sounding a retreat, but the main body are bracing their nerves, and screwing up their courage for the conflict. "Onward," is the watchword. But as in all great enterprises, there must be different departments of labor, so here, while some remain at home, and employ the means for the conflict, others must take their place in the field. Those on whom it devolves to raise supplies will perform their part. The difficulty is, to select and train men for field service. A little band of heroes have already gone, but a host is needed for successful invasion. They will struggle to little purpose, and leave their bones to whiten upon foreign fields, if they be not soon. strengthened by large reinforcements. The business of raising supplies will become easy as God will interest at the present moment. It is a work of magnitude and of difficulty. It is not so easy to find men in sufficient numbers who are equal to the service. It is so trying and a costly service. The more it shall be aggressive, the more it shall have to attack the enemy on his own soil. Nor will it be a single conflict, but a siege. And there will have to be an immense sacrifice of time, wealth, ease, personal feelings, and social comforts. Many, very many, ignorant, and prejudice, will be routed; before the 330,000,000 of idol gods in India alone, will be given to the moles and to the bats, and the pall of death removed from the nations, and the people carried to the dwellings of 600 000,000 of heathen.

And where shall we find the soldiery that will fight the battles of the Lord and make the mighty conquest? Where are the men of warm and sympathizing hearts; the men of deep toned, practiced piety; of moral courage; the men of mind; of acquired, talents, and intellectual might; the men of physical strength and energy? Where men of these will find enough of Brainards, Martins, Millses, Judsons, Hallocks, to form a besieging army? Will you raise up such an army from among the men of ease and pleasure? What do they care for a sinking world? Will you find them among stupid, sleepy Christians, who keep what grace they have, smothered, and ice-bound in their own breasts? Nobody looks to them for co-operation in a work like this. Nor would you enlist for soldiers the men of selfishness, bloated, inflated with ideas of rank and dignity, hairs to princely fortunes, reared in the lap of luxury, accustomed from the cradle to every species of indulgence, tender, effeminate young men, who, through the whole course of ir studies, have had their hundreds just for pocket money, and the means of gratifi ry wish. They may be good men, and may do good in their sphere; but *ordinarily*, they are not the men to make *soldiers of*, not the men for field service, for hard fighting, for invasion and conquest;—not the men to brave cold, and hunger, and peril; to endure the sundering of earthly ties, to plant their feet on heated ground, and leave their bones to bleach on the plains of India. Men of a different stamp are required, and just such men the Education Society in its wisdom, is bringing into the field. The condition of dependence from which these men are commonly taken, the discipline, self-denying, manly, moral, to which they are subjected, as just fitted to make them what they should be, and to bring forward for the service of the church, a well trained, and efficient corps.

And when the cry comes to us from the wastes of our own country, from the far West, from the Islands of the sea, from India, and from bleeding Africa, for men, men that will hasten to them with the Bible in one hand, and the gospel dispensels, and lay them before the Education Society: And when this Society has exhausted its means and can do no more, we will carry these appeals through the churches, and to the hearts of the pious and benevolent, and we will plead with them to sustain the Education Society, as that to which the four quarters of the world are looking for heralds of the cross. This, as has been truly said, is the great working institution for the church of Christ." And in the business of converting the world, it is wisdom, it is *economy* to give this society, the means of enlarging, and carrying on its operations in the most efficient manner possible. And can it be that such a society, will ever want means? Shall we spare any sacrifice or self-denial that may be needful to sustain it? Can we see it sink, or struggle with embarrassments, while millions turn to us with imploring looks, and tell us that if we do not, they must die forever, if we do not send them speedy relief? Shall we hear their moans, and look upon their death struggles, and see them sink by nations into hell, and not feel the bowings of compassion? Shall the missionary stand amidst the desolatinns of mind, amidst the wreck of souls, and with a bleeding heart tell us they might be saved by thousands could more laborers be furnished? and shall we not sustain a society whose object it is to furnish laborers? Where is the Christian that loves to *keep* his money better than he loves to spend it in an enterprise like this? Is there a disciple of Jesus, standing as it were on the threshold of heaven, and looking in upon its anticipated glories, that does not burn with inexpressible desire to tell his dying fellow men of that blessed world, and of the way that leads to it? Often, go to them if you can, if not, tell them through the medium of the Education Society. Help this and you help the world. Through this, you may diffuse light and save souls, worth more each one of them than the wealth of a million worlds.

Here then we present you *one* enterprise, sufficiently grand and Godlike to meet the largest desires of a Christian's heart, fit to engage an angel's mind? yes, it does engage the heart of God himself. And if you would have the smiles of heaven, your efforts. Forget not the Education Society. Help to furnish it funds and beneficiaries. This will you bear a part, and an eminent part too, in fulfilling the commission of the risen Savior. Do this and you render a new life to the church, not less important, nor less acceptable to God, than does the devoted minister, or missionary and in heaven, the reward of the faithful will be yours, no less than his whose feet were beautiful upon the mountains, who publish peace, and, sank to rest in a land of strangers.

E. D. MOORE.

Secretary of M. S. Con. Ed. Soc.

On motion of Mr. Porter of Boston, who appeared in behalf of the parent society, seconded by Mr. Wilder of Concord, and advocated by Mr. Lee and Mr. Trask, the following resolution was passed.

Resolved, That the wants of our country and the world demand that the churches consecrate and qualify their young men—that parents consecrate and qualify their sons, and that young men consecrate and qualify themselves for the gospel ministry.

A deep interest was excited on the subject of consecration to God.

On motion of Mr. M'Clure of Malden, seconded by Mr. Hyde of Wayland, it was

Resolved, That the American Education Society, considered in its relations to every other department of benevolent effort, is a most essential and important part of the system of means which is, by the blessing of God, to effect the conversion of the world.

On motion of Mr. Lee, seconded by Mr. Trask, it was

Resolved, That in view of the great demand, in our fallen world, for ministerial labor, those now in the ministry should be excited to increase their appropriate influence, and that the churches should and ministers in their work by releasing them, as far as practicable, from secular cares, and by official, and in general, by increasing the amount of their pious efforts, and of the power of holiness in their hearts.

THE NEXT MEETING of conference is at Natick, on the Tuesday and Wednesday next preceding the last Wednesday of April.

DELEGATES. Messrs. Lee and Trask were chosen to represent the body in the Norfolk Conference. Messrs. Demond and Hyde in the Suffolk, and Messrs. Newhall and Kidder in the Groton Charitable Association.

SCRIBE. Rev. Mr. Moore of Natick was chosen scribe in the place of Rev. Mr. Lee resigned.

WEDNESDAY AFTERNOON. Mr. Kidder read the

Report on the State of the Churches.

From which we have the following, as the number of additions, dismissions, and total number in the churches.

	Add.	Dis.	Total.
Marlborough,	1		82
Concord,	8		84
Lincoln,	1	1	103
Berlin,	3		87
Southborough,	1	1	96
Northborough,	4		54
Wayland,	9	3	73
Saxonville,	2		41
Framingham,	10	2	283
Natick,	4		42
Sherburne,	2		139
Hopkinton,	1		151
Holliston,	6	3*	183
Total,	52	10	1614

* Two excommunicated.

On an average, there has been an increase of only three in each church. In Berlin, are some inquirers. In Natick, there is considerable interest, particularly in the Sabbath school.

After the report, a SERMON was preached by Rev. Mr. Hosford of Marlborough, on the atonement, after which the Lord's supper was administered.

The whole exercises of this conference passed off with interest and mutual good feeling; and the ministers and brethren separated, feeling that the Lord is calling on them to labor more faithfully in his vineyard.

HERALD OF HOLINESS, is the title of a new paper issued in New York, and conducted by those who believe that Christ came into the world to *save men from sinning*.

REVIVAL IN OXFORD.—We are informed that a powerful revival is in progress in Oxford, in this state. A protracted meeting of two weeks has been held, during which, Rev. Mr. Underwood an evangelist, did most of the preaching. The church is, at present destitute of a pastor. About *one hundred* are believed to be the subjects of renewing grace. The interest is extending to the neighboring towns.

THE FREE CHURCH in this city continue their meetings every evening. They are not numerously attended, but evidently the Holy Spirit is present, with his convicting and converting influences.

REV. W. A. LARNED has been dismissed from his pastoral relation to his church in Millbury, to be associated with Rev. Dr. Beman in the Theological school in Troy.

Can Ministers of the Gospel do Military Duty?

By a reference to legislative proceedings, it will be seen that the House have stricken out the exemptions from military duty, so that now, according to law, the clergy and all others must do duty, or pay the penalty. Such a law we regard as anti-Christian. A minister of the gospel who would consent to such a law, ought to be deposed from the ministry.

We know not but the Lord is in this way about to test his disciples, and see whether they will obey God or man. When Jehovah says—"Thou shalt not kill." and our Savior says—"Resist not evil," and "My kingdom is not of this world," are we not bound to obey?

We are not why it is not just as proper to train our children and young men to steal, or commit adultery, as it is to kill, or to revenge insults. With our present views, we could not do military duty; and if called upon, we would plead exemption on Christian ground, as the quakers do. If they are exempt for conscience sake, we may be too. No man can justly oblige me to do what my Savior forbids.

PERPETUAL MOTION.—We hear much said about perpetual motion, or a machine that shall work itself. We have this already as much as we can have it. A machine cannot move without something to more it; and to have this something perpetual, it must be a law of nature, operating without human instrumentality. A mill moved by a never-failing stream of water, is as much perpetual motion as we can have. It is as much so as if it were moved by magnetism, or the expansive power of heat operating on air, or on metals, by the mere change of the temperature of the air. These are causes continually operating without human instrumentality, and may doubtless be applied to mechanical purposes.

JOICE HETH.—We some weeks since stated that we believed the whole story about Joice Heth was no imposition. If all that is said about her is true, she must be omnipresent. For on opening a Nashville (Tenn.) paper of Sept. 30, we find the following notice:

JOICE HETH.—This personage is now on a visit to our city. The following particulars of her age, &c., which we take from the N. Y. American Baptist, we think will be interesting to our readers.

At this same time, Joice Heth was in this city or vicinity. We presume she had authentic documents of her history in Nashville as well as here.

SCRIPTURE GEMS.—This is the title of a book about an inch and a half long, and an inch wide, with gilt edges and a morocco cover, containing a text of scripture for every day of the year. For sale at the S. S. Depository.

GENERAL INTELLIGENCE.

GEORGE THOMPSON.

On the 24th day of September last, the following paragraph was published in the Commercial Advertiser, of New York as part of an editorial article written by the editor, and in the form of a letter, written at Saratoga, September 21 —

"Mr. Thompson, in conversation with some of the students, repeatedly averred that every slave-holder in the United States was a robber, and murderer, *or deserved to have his throat cut;* although he afterward publicly denied that he had said so. But the proof was direct and positive. It was connected with one of the theological students in regard to the moral instruction which ought to be enjoyed by the slaves, he distinctly declared THAT EVERY SLAVE HOLDER OUGHT TO BE CAUGHT TO CUT HIS MASTER'S THROAT! I state the fact—knowing the responsibility I am assuming, and challenge a legal investigation."

In reply to the above, Mr. Thompson had inserted in the Boston Atlas the following denial

"In justice to myself and the cause in which I am engaged, I feel it my duty, in the most solemn and emphatic manner, to deny the above allegations—in the first place, in total terms. In all the numerous public addresses, as witnesses to the perfectly *pacific* character of my views and principles on the subject of slavery, I hold in utter abhorrence the shedding of blood; and would, if I had the power, inculcate upon the mind of every slave in the world, the apostolical precept, "resist not evil." These doctrines I hold in connection with my views of immediate emancipation universally. Their views on the subject under discussion, are, I believe, in strict coincidence with the views of the society of friends.

In consequence of this denial, the following documents have appeared.

To the editors of the Commercial Advertiser.

Gentlemen—From your paper of the 3d inst. I perceive that Mr. G. Thompson denies having employed the language which I stated he had, and attributed to him in one of the recent communications in your paper. As I am the person in conversation with whom he denies the language was originally used, I avail myself of the earliest opportunity in my power to assure you that he employed the very words alleged against him—that he made use of the naked, unqualified declaration, that EVERY SLAVE HOLDER OUGHT (or deserved) TO HAVE HIS THROAT CUT. Inasmuch as Mr. T. has seen fit to deny this, I may with propriety be expected to give a short account of our interview, and then let your readers judge for themselves.

After considerable preliminary conversation, in the course of which Mr. T. manifested much warmth, (so much, indeed, that he declared all persons who adopted my views of slavery to be in the dark, to be destitute of moral sympathy, to be *reading hypocrites*, and charged me with being either a present or a prospective slaveholder,) I told him that I had heard enough of declamation, and as I was desirous of a communion of ideas, I desired to discuss some *principles*. "One of your principles, I understand, is that *all slaveholding is sin*." "Yes," he answered, "it is sin under all possible and conceivable circumstances." "If that be correct," I replied, "it at once becomes the duty of all public men, and especially of all preachers, to preach up insurrection." "Certainly," he rejoined. "it is their constant and imperative duty." (I give the thought.) "But, I replied, "if you are correct in that, how shall we account for the fact, that while slavery, according to your own acknowledgement, existed at Athens and throughout the Roman empire, during the first age of Christianity, to a greater extent and under worse circumstances than it does at present in the south—how shall we account for the fact that St. Paul, during the whole course of his ministry, although a thousand opportunities presented themselves, never once in direct terms denounced this most dreadful of all evils beneath which the earth has ever groaned, or upon which Heaven has ever frowned? Paul preached not your doctrines. On the contrary, he taught: "He that is called, being a servant, is the Lord's freeman: likewise also, he that is called, being free, is Christ's servant." "Art thou called being a servant? Care not for it." And many other expressions of a similar import." "So do we."—Mr. T rejoined with great warmth—"so do we. *But if we preached what we ought, or if we taught the slaves to do what they ought, we would tell every one of them to cut their master's throats.*"

I was struck with astonishment and horror on hearing such a sentiment announced by a *pacific* abolitionist. I was shocked at the utter want of thoughtless declaration of a heated mind, and wishing to afford him an opportunity of recalling such an expression, I distinctly put the question: "Mr. Thompson, have their threats cut?" "Yes," he replied, "every slave-holder ought, (or deserves,) to have his throat cut." I repeated the question in the clearest terms and he uniformly answered in the same manner. After some few words more had been interchanged between us, Mr. T. rose up hastily, threw his hat and left the room, apparently in a paroxysm of anger. Sometime in the course of our discussion, Mr. T. made a reference to the law of Moses, found in Ex. 16, 21, but not in this connexion. I feel very confident.

It should be mentioned, perhaps, that at this time Mr. T was flushed with the hopes of an entire victory; being under the impression that he had gained over the large assembly of ladies and gentlemen, the domestical students, as well as many respectable inhabitants of the village. Otherwise, in all probability, he would have been as ungenerous and unqualified in his assertions. Immediately after the interview as stated above, I was called by my engagements to go to Boston; and the next evening, in one of his public lectures Mr. T denied, as stated in his communication to the Atlas, that such language had been used by him. This was done, I presume, when he knew the individual to whom he used it was absent from town.

A. KAUFMAN, jr.

Andover, Mass. Oct. 12. 1835.

THEOLOGICAL SEMINARY, }
Andover, 12th Oct., 1835. }

Mr. A. Kaufman, Jr. has been a student of my declaration, is now a licentiate preacher, having spent three years in this seminary, with a distinguished character for talents and scholarship; a man of integrity, worthy of trust and credence, whose veracity is unimpeached and unimpeachable.

I. WOODS.
EDWARD ROBERT
R EMERSON.

The above we insert as a matter of record. Those who know Mr. Thompson will at once conclude that Mr. Kaufman is mistaken. It is incredible that a man of such Christian character as Mr. Thompson should utter sentiments so diametrically opposed to each other as is above represented. Aside from this we have the testimony of prof. Gregg, of the Western Reserve College, who was present at the conversation between Mr Thompson and Mr. Kaufman, and will, probably, make a statement under his own signature.

We can say to our friends at a distance, that the confidence of the friends of Mr. Thompson is not in the least shaken, by what has recently taken place. His labors, though limited, are still pursued in Boston; and in most places in the country around, he has free access and great influence.

MR. THOMPSON AT ABINGTON.

MR. GARRISON:

Dear Sir—I am happy to inform you that we have had the pleasure of listening, this afternoon, to a long and most eloquent address from Mr. Thompson, in a house and sanctuary, which neither the have attempt of some of your Boston editors to indict the disorderly to come here and make a disturbance. The meeting-house was filled above and below. I saw not an empty seat. And the house was filled to the triple cone from all the adjoining towns—many of them our most intelligent and influential inhabitants. Although it is Saturday, and the cars from Boston and from New York will connect to have their liberty of speech abridged, for the sake of the southern trade,—and the politicians of our cities will compromise the freedom of the press to the extent of their party purposes—yet will not the yankee farmers consent

"——to be told, beside the plough,
What they must speak, and when, and how!"

It seems to me that the question now before our country is not so much whether slavery shall be abolished? as whether *the palladium of our own liberties shall be preserved inviolate?* The opposers of the Abolitionists are trampling upon the Constitution. We have the same right to invite Mr. Thompson to address us on the subject of slavery, as to invite any other man—and to be protected in our right. The men who do not wish to hear him may stay away from our meetings. But we will not consent that the pro-slavery party shall come or send into our country towns to break up our meetings and drive off the lecturer. We feel indeed, the sanction of the constitution, in order that we may be as enlightened as to our duty to our enslaved countrymen. If we have been remiss, Mr. Thompson, to agitate the laws of the land, let us or them be dealt with accordingly—but if the laws protect us, let not our fellow-citizens countenance the outrages of mobocrats, whether they wield the cudgel or the quill.

I rejoice that we have had a large meeting of the yeomanry of Massachusetts assembled in this town, to day. May it be followed up at this time; because the opposers of freedom and the rights of man, and the history of speech, seem to have singled him out as the especial object of attack, thus identifying him with the cause which we advocate. We have suffered him, and have no time to give you a detailed account of Mr. Thompson's address. It was listened to with deep—and we may say breathless attention. Not a word escaped his lips, although he spoke with matchless rapidity, to which any friend of man or of America could object.

YOURS, R.

East Abington, Oct. 15, 1835.

P. S. I was happy to hear, as we were coming out of meeting, several invitations given to Mr. Thompson to address the inhabitants of the adjoining towns, to come thither also and address them. I mention this, that you city folks may know the spirit of the yeomanry people is rising.—*Liberator.*

The Annual Meeting of the Middlesex County (Mass.) Anti-Slavery Society was held at Acton, Oct. 9, 1835.

The following officers were chosen for the ensuing year:

President.—Rev. Sewall Harding, of Waltham.
Vice President.—Rev. L. Wright, Woburn.
Secretary.—Rev. J T Woodbury, Acton.
Treasurer.—Rev. Benj. Hall.
Councellors.—Dr. A. Farnsworth, Groton; Rev. Asa Dodge, Pepperell; Rev. Jonas Chase, do; Rev. Thos. Morse, do.; Rev. Henry Ware, Jr., Cambridge; Rev. Mr. Lovell, do.; Dea. Samuel Walker, Townsend; F. B. Thompson, Woburn; W. L. Chaplin, Groton; J. W. Cross, Boxboro'.

The meeting was held at the meeting-house in the afternoon, in the Rev. J. T. Woodbury's Meeting-house. After prayer by the Rev. Mr. Widger of Concord, Mr. Thompson del ivered an address, at the conclusion of which several resolutions were offered by Dr. Farnsworth of Groton, and on being seconded, were unanimously adopted.

Papers were taken through the meeting and a number of signatures obtained to the constitution of the County Society.

In the evening, at half past six, addresses were delivered by the Rev. Mr. Moy and George Thompson. The proceedings of the day were distinguished by great unanimity and solemnity.

Massachusetts Legislature.

WARREN BRIDGE.—The bill as amended by the House provides that the tolls shall be continued until the proprietors shall receive appropriate for purchasing the other bridges about Boston. Another resolution is before the house, to the effect tha: the city of Boston or town of Charlestown, may at any time before the expiration of the charter of Warren Bridge, buy Warren Bridge and make it free, on condition that the city or town shall agree to provide for its maintenance.

THE MILITIA.—The Chapter on the Militia was taken up on its passage to be engrossed, immediately after the House met, and an amendment proposed by Mr. Bigelow of Boston, for the exemption of what occupied the whole sitting. The object of the amendment was, to strike from the bill nearly all the exemptions from military duty therein provided for, such as the Clergy, Lt. Governor, Council, and members of the Legislature while in Session, Judges of all the Courts, Registers of Probate and Deeds, Sheriffs and Deputies, Officers and Students of Colleges, Academies, and Theological Seminaries, Schoolmasters, Practitioners, and Students of Medicine, &c. &c., (if within the prescribed ages for the performance of this duty.) The question was taken on each class separately, and the result was the adoption of the amendment entire. The vote on striking out the exemption of clergymen was 147 to 137—on striking out the judges 173 to 125—the others were carried by much larger majorities.

AMHERST COLLEGE.—About 80 young gentlemen have entered the Freshmen Class, and quite a number in the higher classes. Pres. HUMPHREY has just returned from the south, and resumed his station.

THE ELOGY on Chief Justice Marshall was pronounced on Tuesday, at the Odeon, by Judge Story, in conformity with previous arrangements. The following was the order of exercises: 1. Voluntary on the Organ. 2. Prayer by Rev. Mr. Young. 3. Ode, by Grenville Mellen; Music by Lowell Mason. 4. Eulogy. 5. Ode, by Park Benjamin; Music by J. G. Webb. 6. Prayer, by Rev. Mr. Rogers; 7. Benediction.

DISTILLERY BURNED.—The large distillery, belonging to Jabez Fisher, in Peck lane, leading out of Essex street, took fire, and, being a wooden building, was shortly consumed, together with all its contents. Mr. Fisher was insured.

While the workmen were filling rum, a lamp was held near the head of a cask, and in an instant the whole building was in flames. The fire spread with alarming rapidity to the out-houses and an adjoining building occupied as a cordial manufactory, which was also consumed. The loss is entirely that of Messrs. Minot & Sibley was much injured, and a great number of dwelling houses were in imminent danger.

VERMONT.—The official canvass of votes in Vermont, gives Wm. A. Palmer Anti-m for governor, 16,218; Wm. C. Bradley (Jackson), 15,234, Charles Paine (Anti-Masonic), 1,243, Scattering, 1,353, Necessary to a choice, 17,477. For lieutenant governor, S. H. Jennison (Whig), 21,316, and selected. J. Chittenden (Jackson), 13,871, scattering, 57.—For counsellors, Mr. Flint, the Whig and Anti-Masonic ticket, received 19,507 votes—P. Dillingham, jr., the highest on the Jackson ticket, received 15,370.

SENATE.—In the senate district which is composed of the legislature, on the 9th and 10th instant, made seven attempts to elect one, but without success. Vermont will probably be without a governor the coming year.

RHODE ISLAND

The Praying Circle.

"Come, let us pray,' the father said,
In accents clear and loud;
And every knee, with sweet consent,
Before its Maker bowed.

"We thank thee Lord,' the father lisped,
'For thy unceasing care,
Although we've sinned, yet wilt thou deign
To listen to our prayer.

"Forgive our sins, and give us light,
That we may know thy way,
And give us strength, that we may all
Thy just commands obey.

"We would not wander from thee, Lord,
Thy paths seem righteous still:
O save us from all pride and strife,
And every lurking ill.

"O keep these young and tender lambs
From sin at every kind,
And save them from the world's foul scenes,
And give them peace of mind.

"They need thy smiles, they need thy care—
Save them or they will die;
Encircle them in thy arms, dear Lord,
And fit them for the sky.

"O may we always humbly bow
Whene'er the day doth end,
And raise our notes in grateful praise
To thee, our God, our friend.

"And when our breath on earth is spent,
Candace a life on high:
To praise thy great, and holy name
To all eternity.' NORTH STAR.

Missionary Intelligence.

Intelligence from the Flathead Indians.

It will perhaps be recollected by many of our readers, that the missionary society of the Methodist episcopal church, have sent missionaries to the Flathead tribe of Indians, under the superintendance of the Rev. Jason Lee. The last intelligence from this gentlemen was when he had reached the top of the Rocky Mountains, and was dated, we believe, in the early part of July, 1834. We have now before us a letter from a member of that mission, written in November, at Fort Vancouver, on the Columbia river. The letter was addressed to a brother of the writer, and was received via the Sandwich Islands.

Oregon territory, Fort Vancouver, on the Columbia river, 45 deg. 47 north lat., 122 deg. 30, west longitude.

NOVEMBER 8, 1834.

Dear Brother and Friends: When I wrote you last, we were encamped at Deer Lake Fork, on the Rocky Mountains. In a few days from that date, viz. on the 2d of July, we resumed our journey, and after a rough and toilsome travel, arrived here on the 15th of September, all in health but mine self, having been taken sick the day we left the mountains, and kept in our clothes, either in a tent or in the open air, *one hundred and fifty two nights!* But though weary in body, we have never regretted that we left our home and comforts, for the purpose of coming to these distant shores. We arrive in this remote and secluded region; but rather rejoice that we are permitted to labor in the glorious work before us, relying on Jehovah alone for the increase, after having done our duty in the appointed men, whether our labors be crowned with success, or not. Here we are, one hundred and fifty miles from the ocean, and one hundred from any white inhabitants, except those of our own band, and flesh of our flesh. I assure you that I feel more than ever interested in the natives, and more than ever willing to spend my strength and life in laboring for the betterment of their condition, both spiritual and temporal. An acquaintance with some of them and their character, is much calculated to interest me in their behalf, and the prospect of usefulness among them is very encouraging.

We have witnessed many natural curiosities, in passing over the mountains and deserts, on our way, and have also had an opportunity of seeing many animals in their wild state, to which we were strangers before, except by description. A number of warm mineral soda and sulphurating springs, were to us objects of curiosity. I have seen some which rose in temperature to boiling heat. Some of the bluffs, hills, and mountains, are of the most curious and pleasing constructions. The land generally till within a short distance from this place, is a dreary desert for six or seven hundred miles—sometimes scarcely affording verdure on the rivers, for the sustenance of our animals. We have left our horses, mules, and cattle, on the route to fort Walla-walla, some distance up the Columbia; and came thence to this place in a boat belonging to the Hudson's Bay company, who own that fort, as well as the one from which I now date my letter. The company is composed of both English, Scotch and Canadian gentlemen, who have long been engaged in the fur trade. They have stations all through the country, from Hudson's bay to the Pacific Ocean, and have become immensely rich. They have also been long agricultural establishments, several hundred cattle, sheep, horses goats, and swine, and raise in great abundance, wheat, barley, peas, potatoes, garden vegetables, and melons, together with some apples, peaches, grapes, &c. They have not commenced here about nine years. Indian corn flourishes tolerably well, but it is not extensively cultivated. I have tarried here since our arrival, to take charge of the school at the fort, (the former instructor having left), which is composed of the children of the men, having French Canadian fathers, and Chenook mothers. The Chenooks are a tribe who inhabit from this place to the shores of the Pacific. These children have now some of them been at school seventy weeks, and are making quite singular, have always been taught by Americans. I intend leaving next week to join my brethren on the Williammitt river, known on Olney's maps by the name Multnomah, where they are busily employed in erecting their houses, for the winter quarters. I earnestly long to be with them, and shall feel home-sick, till the anticipated time arrives.

I intend sending this by the way of the Sandwich Islands, which will be the way for you to send letters to me. There will probably be some information given in the Herald, how letters should be directed, and where left, in order to have them come to me. A vessel passes from this place to the islands, and back again, as often as once in two months, and it will be my fortune to write singular